

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. III.

SATURDAY, FEBRUARY 22, 1834.

NO. 17.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK
AND PHILADELPHIA.

EDITED BY

T. J. Sawyer, A. C. Thomas, and P. Price.

P. PRICE, PUBLISHER AND PROPRIETOR.

TERMS—Two Dollars per ann. in advance, or \$2.50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (foot of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia.

Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."

LUKEWARMNESS REBUKED, A Sermon,

BY I. D. WILLIAMSON, ALBANY.

And unto the angel of the church of the Laodiceans write; these things saith the amen, the faithful and true Witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot; I would thou wert either cold or hot."—Rev. iii, 14, 15.

It will be my object in the present discourse to lay before you the propriety and necessity of a warm and animated zeal in the cause of religion and truth, and the impropriety and wickedness of a cold hearted indifference upon these important subjects. In all ages, christianity is the same, equally important and imperious in its claims upon the affections and hearts of the children of men. The mighty themes upon which it dwells—the important doctrines that it teaches, and the great object it proposes are all calculated to throw around it an interest, that shall commend it to the warm feelings of the human heart, and engage in its favor the zeal of its professors. The soldier of the cross is not allowed to sleep in inactivity upon his post, but is required to be up and doing. He should always feel that he is engaged in propagating no cunningly devised fable to deceive, no pleasing fiction to amuse for an idle hour, but *truth*, solid and substantial truth, in which all men have an interest. He should be zealous, not because christianity has been preached and believed for ages, but because it is true, and there exists an undying necessity that 'all men every where' should be made acquainted with its most glorious principles.—With such views he cannot help feeling an ardent attachment to the cause, and a deliberate determination to do all that lies in his power for its advancement. No man is required to be a wild, ranting enthusiast, but he should feel engaged in the cause of religion according to its relative importance. He should manifest a zeal which no opposition can cool, an ardor which no discouragements can check, and a perseverance in well doing, which cowers not at opposition even in its most frowning aspect. Such a zeal as this I most devoutly wish to witness in all who name the name of Christ, and especially in all who believe in "the Savior of the world." But alas! we have gone out of the way, and of a large portion of the professed followers of Christ, it may be said in truth, they are "neither cold nor hot." There is little of that warmth of feeling, and that strength of attachment to the cause of christianity, which its importance seems most imperiously to demand of rational beings. In politics, in the pursuit of worldly goods, or in the contest for seats of honor, men can feel engaged. They enter into the questions, that are from time to time presented, with their whole souls deeply imbu-

in the spirit of the cause. But when we come upon the subject of religion, in which all our dearest hopes for time and eternity, nay, our very existence itself, is involved, we discover little or no interest, and like Galileo "care for none of these things." It is regarded as a matter of secondary importance, good for nothing but to engage our attention in an idle hour, or make a subject for meditation when sickness or the infirmities of age have disqualified us for the business of the world. I know not why it should be so, but I am persuaded that there are far too many, who would wish to be devoted to the cause of Christ, and yet, are so much afraid of being enthusiasts, that they are absolutely ashamed to be found advocating the truth of God with any tolerable degree of zeal.

I freely grant that it is a mark of a weak mind to be zealously engaged in trifling matters, or warmly attached to principles that are of no consequence. If it were a fact that the principles of the gospel of Jesus Christ were of no utility or of little importance, whether true or false, I would then admit that the present state of feeling is right. But I shall attempt to show, that the doctrines of the gospel are important, and the question of their truth or falsity involves such momentous interests that we ought not to remain "neither cold nor hot." I will proceed to name some of these doctrines and attempt to show that they are worthy of devout attention.

1. The doctrine of the existence of a God.

This is the foundation on which the whole structure of the Gospel Temple rests. We are taught by our Lord and Master Jesus Christ, that there is *one*, and but *one*, supreme ruler and governor of all worlds and of all beings: a God who rules and reigns among the inhabitants of Heaven above and earth beneath. He assures us that while his government gives laws that guide the spheres, and hold the planets in their course, at the same time it is so minute that 'not a sparrow falls to the ground without his notice,' and even 'the hairs of our head are all numbered.' He assures us that God directs, and controls all events; takes cognizance of the actions of men, rewards the virtuous and punishes the wicked. He informs us that, unto God we are indebted for life and every blessing that renders life comfortable and desirable, and for every hope of future bliss.

Now, I ask, is it of no consequence for us to know whether these things are true or false? Is it no matter whether we are the product of chance, and under the direction of nothing but a fortuitous concurrence of events flowing at random, or whether we are the children of a great Creator and under the constant care and protection of his Almighty arm? For myself, I am willing to say that the subject appears like one of some importance. Thus, then, upon the very threshold of the temple of Christ, we meet with a doctrine that ought to engage our most serious attention. I will suppose a case that shall illustrate the point in hand. We are instructed by the precepts of christianity, as well as by the common rules and feelings of society, to commiserate the condition of the helpless orphan, whose parents are in the grave. This is as it should be. They are left without the guidance of a parent and their situation loudly calls for our tenderest sympathies.

Now suppose you should see a large family of lovely children mourning the loss of a kind and

faithful father. He had left them on a journey, and they had learned that he was dead. They now look upon themselves as orphans, cast penniless and poor upon the cold charity of the world, and condemned, single handed and alone, to grapple with all its toils and dangers. While yet the tear of anguish is swimming in the eye, the welcome news arrives that the father is yet alive, and not only able but willing to take care of his children. Think you the fatherless child would consider this a subject of small moment? Nay. But he would shout aloud for joy. Is there a man among you that would be ashamed of feeling upon the subject, or of zeal to communicate the good news to the children in case it had not reached their ears? I will venture there would be no cold hearts, but all would be alive with joy.

Well, so you feel in other matters. Look at the reality. Behold a world around you, in sin and wickedness. On every hand the frail children of humanity are exposed to the bleak winds of adversity, and the resistless sweep of the tide of human affairs, is hurrying them onward to the dreamless slumber of death. Never was there a subject of more thrilling interest, than the question of the existence of a God and Guide. Are they all orphans? Or doth their father live? Must they wander, hopeless, and comfortless and godless through the thorny mazes of life? Or have they all a friend and father, who careth for them and whose ear is open to their cries? Tell me, ye who have "heads to reason and hearts to feel," is it beneath the dignity of the most exalted sons of earth, to manifest engagedness and feeling upon such a subject? Is it possible that rational beings can drop a tear over one fatherless child, and yet feel no interest in the question, whether God's existence, is blotted from the human mind, and all the myriads of earth left orphans indeed? Is it nothing that concerns us as parents, whether our children are cheered, when our heads are low, with the consolatory reflection, that they have still a Father in heaven who careth for them; or whether their unsheltered heads are to abide the storm with no rock of defence but the darkness and gloom of atheism? I know not how others may feel. But I think I know how we ought to feel. And for me, and for my children, I say—When these limbs are palsied by the stroke of death—when my children stand around my grave, and weep that their father is gone, Oh! may they be cheered with the reflection, that they have still a *Father*, who lives eternal in the skies, and will never leave or forsake them. To this end may I be faithful in impressing upon their minds this important truth. And when we look abroad in the earth, and see infidelity putting forth her power, to blot out the existence of a God and leave a wretched world of orphans, without a friend, methinks we act not the part of men, to remain neither cold nor hot.

2. The doctrines of Christianity relative to God's character may be denoted.

Among those who admit the existence of God, there have been various opinions in reference to his character. Many worship a God,

"Partial, changeful, passionate, unjust,
Whose attributes are *rage, revenge and lust.*"

The injurious opinion has extensively prevailed, that God is an enemy to some of the children of men, and that his wrath can be appeased and his favor propitiated by prayers,

sacrifices or sufferings. Hence modes of torture, numerous as ingenuity could invent, and exquisite as human nature could bear, have been employed for appeasing the wrath of an angry God. Thousands on thousands, have been butchered, and the darkness of midnight has been illuminated, with the sacrificial fire, kindled to placate the vengeance of the Almighty. The poor Hindoo can cast his body beneath the wheels of the rolling car, and the widow leap upon the funeral pyre of her husband, to secure the smile of an offended Deity. And if we were to come nearer home, we should find that the influence of such views is felt in every corner of society. Go to the church and you will see an assembled multitude kneeling with abject fear, and awful melancholy before a God whom they dread as a tyrant, instead of loving as a friend. Go into the family circle and you will find "mothers weeping for their children and refusing to be comforted," because of the dreadful enmity of God. Go to the chamber of sickness, or the house of mourning, and you will find the most poignant grief rendered doubly oppressive, by fears of the wrath and displeasure of God, which mingle with the sad funeral dirge and the prayers for the sick. Now, to all who are afflicted and cast down, by such distressing anxieties as these, the gospel comes and speaks the words of peace and comfort. It disrobes the divine being of those terrific garments, that have been thrown around him by the fears of man—tears away the veil of ignorance, and presents the king in his glory, the friend and father, the unwearied and unchanging benefactor of the children of men. To the poor Pagan who kneels before stocks and stones, it comes like the kind angel of light—bids him cast his idols and his temples to the moles and the bats; raises the victim already prostrate before the car, and arrests the widow in her march to the funeral fire. To the trembling mortal, who looks through the mists of superstition, and cringes before a monster in cruelty, it comes a messenger of love and bids his soul rejoice. Softly its music floats upon the balmy breeze that blows from the mountain of Zion, and sweetly hush the anxious fears and corroding doubts that destroy our peace, by declaring the exhaustless treasures of love, that are stored in the bosom of our Father and our God. It tells us to call on him as our Father, and assures us that the strong cords of affection that entwine around our sinful hearts, and indissolubly bind us to our children, are all feeble and powerless, compared with that golden chain that encircles the pavilion of the Almighty, and binds him to the sons of earth. Let the question now come with its proper force before us. Is it no matter whether these things are true or false? Is it no consequence for us to know, whether God is a tyrant and all heaven storming with wrath—or a friend, and the earth enlightened with the mill radiance of his love and mercy? To me there seems to be an importance attached to these questions which should command the respect and attention of the world. Could we but see before us in all its vast extent and dreadful reality, the amount of misery caused by wrong views of God's character, which is borne upon the wings of every fleeting moment that passes, I am sure our compassion would be moved and we should be quickened in the way of duty. How many fond parents are this moment, weeping in all the bitterness of grief, for their children—how many mourners' hearts are torn with pangs unutterable by mortal tongue—how many souls are harrowed with all the torments of uncontrolled fear—how many widows and orphans are this moment crying for deliverance from the bondage of fear—and how many are half distracted, and rushing with fearful haste to dark insanity—no man on earth can tell! Their name is legion, for they are many. Look at these things as they are. Behold the deep tide of misery that rolls from

one end of the earth to the other, and tell me, if these are subjects of indifference. Contrast the deep miseries that men suffer with the joys that flow from the true knowledge of God, and tell me if there is not enough to call out in vigorous exercise all the best feelings of the human heart? I believe the candid mind can give no other than an affirmative answer to this question; and yet how cold and indifferent are men upon this subject! Why it should be so, I cannot tell; but sure I am, that men do not feel in this case as they do in others of a similar nature. Tell a man that his earthly father is an enemy, or traduce the character of that father, and you touch him in a tender spot. Let it be said of your father that he is an enemy to his children, and that his character for cruelty is such that he will roast them alive in a furnace. Let this story be circulated, and the people believe it, and it would not be a subject upon which you would remain indifferent. Far from it. The blood would curdle around the heart, and you would not be afraid of enthusiasm, if you discovered some warmth of feeling, and some engagedness in the work of wiping away the foul stain which the tongue of calumny had heaped upon the name and character of a beloved father.

Dear man! God is your Father. To him there is due from you a debt of filial love and gratitude far greater in amount than all you can owe an earthly parent. In all the history of your past life there has not been a day nor an hour in which his kindness has not been around you to bless you. I grieve to say it. But so it is. His character has been traduced, and even now, the tongue of slander is busy, breathing out lies and foul scandal upon the character of our heavenly Father. Is it possible that we are so lost to all sense of gratitude, that we do not care if all the world believe the slanderous report? To defend an earthly parent's perishing name, we would spend all we have; but to defend the character of our best and kindest, our last and only friend, we will not raise a finger. Oh! why are these things so? Tell a man that his father is cruel and will burn his own children, and he will be all alive in that matter; but tell him that the "universal parent" will torment in liquid fire, world without end, and he will boldly say "he knows it"—and never dream of speaking in God's behalf. I do maintain that the question, whether God is a cruel tyrant or a kind father, is worthy of a zeal that never tires or faints.

The moral influence that it can exercise, is powerful indeed. Man is the creature of imitation. Children imitate their superiors, and all are in a great degree guided by this principle. All men imitate the God that they worship. The prophet expresses the idea we wish to convey in very forcible language: "All people will walk, every one in the name of the Lord his God." If a man believes in a partial God, he will be partial. If he believes in a cruel God, he will be cruel. If he believes in a God who hates some of his fellows, he will hate them; and the more cordially he hates, the more Godlike will he consider himself. So on the other hand, if a man believes in a kind and merciful God, who loves all his children, his faith will induce him to be kind, and love his fellows, as God loves them. The more I examine this subject, the more thoroughly am I convinced of this one fact. If this world is ever regenerated, if ever men learn to love God with the whole heart and their neighbors as themselves, it will be done by teaching them, and stamping on the mind, the full conviction that God is their FATHER and man their BROTHER. How important then that we should be warmly and zealously engaged in promulgating correct views of God our Father in Heaven.

3. The doctrine of the resurrection will claim our attention.

Man is a frail creature, in a world where many causes conspire to send him down to the abodes

of the dead. He stands upon the isthmus of time's contracted span, and as the chill winds beat upon the tenement of clay, and threaten its overthrow, he looks with an eager eye to the future and vain would hope that he shall live again. Without such a hope he is poor and miserable and blind and naked.

The gospel comes and assures us we shall live again. It gives us good hope, through faith, that through the power of the resurrection from the dead, we shall finally triumph over the monster death, break the fetters of the destroyer, and emerging from the dreary tomb, rejoice in immortal glory. Certain I am that the question of the truth or falsity of this doctrine is one of deep importance. Around it is clustered all that is dear in life, and all that is dark and dreary in annihilation and death. "To be or not to be, that's the question," and no man ought to contemplate it with indifference. Let it once be decided that this doctrine is false, and universal humanity is annihilated; for it is the only redeeming voice that can save a crumbling world from the iron grasp of death. Let it be established as truth, and the world may rejoice in the cheering hope of that country where the wicked cease from troubling and the weary are at rest. I ask, is it enthusiasm to be engaged, warmly and feelingly on a subject of this magnitude? If so, God grant that I may ever be an enthusiast.

Important as this subject may be, there are nevertheless too many who regard it as a matter of indifference. There is little of that warmth of devotion to the subject which the momentous interest involved authorizes us to expect. In other matters men can feel. Tell a man of the value of gold, and he will dive to the bottom of the sea for its sake. Tell him of the sparkling diamonds of Golconda, and he will dig to the centre of the earth, or plunge in the mine and snuff the deadly air, for the sake of gaining the prize. But tell him of the golden treasures of wisdom, and a crown of imperishable glory in heaven, and he feels no interest, no engagedness, to know whether it is or not. Tell a man of the rich scenery of Italy, and he will leave the home of his youth, launch out into the deep and brave many a tempest and many a storm, to see that delightful land; but when you tell him of the shores of immortality, the land of the blest, he considers it hardly worth hearing. He is afraid it is enthusiasm if he spends a day in learning whether it is true or false. I repeat, men do not thus in other things. When a Columbus crossed the mighty waters and discovered this western continent, he was greeted with one general burst of acclamation which rung from one end of the hemisphere to the other. All Europe was in commotion, and all the people were alive and in earnest to embark for the new world. So men feel in regard to the things of this perishing world. But when Jesus the Lord of Life has crossed the proud swelling waters of the stream of death; landed upon the shores of immortality, and brought back the tidings of a city which hath foundations, whose builder and maker is God, we will not even listen to the story. Oh! why is it that men who are trembling upon the brink of the boundless ocean of eternity, will thus cling to the toys of earth, and listen to the bursting of a bubble, and yet remain unmoved and unengaged upon the momentous question of their own eternal existence? There is nothing else under heaven that men will not follow with eagerness.

There is no question however trifling, no toy however worthless, which cannot engage our hearts. But the unborn riches of eternal life, the momentous question of our eternal all, we will not consider. It will not always be so.—The time is coming with each and all of us when our feelings will be aroused to this subject.—Laid upon a bed of sickness, the pale features

of the king of terrors will awaken us in earnest to the questions, where are we going and what are our purposes? In that awful moment when the soul floats upon the confines of eternity, the question whether we are to live forever, or lie down in the everlasting darkness of oblivion! will be no matter of cold unfeeling speculation. We shall see what shadows we have been chasing and feel with all the pungency of truth and reality, how culpable we have been in an indifference to the voice of wisdom. I pass on.

4. The doctrine of the final holiness and happiness of all men will receive a brief attention.

Some and by far the greater part of the christian community believe that many of the children of humanity will dwell in misery without mitigation, mercy or end. Others again, and we are happy to be among that number, maintain that all are to be made immortally happy in heaven. It appears to me that the question, which of these doctrines is true, is of sufficient moment to warrant zeal. It is a question which from its very nature is calculated to commend itself to all the holiest and tenderest feelings of the human heart.

Go to the happy circle where parents and children, brothers and sisters meet in love and harmony. Behold the aged sire surrounded with a little band where all his affections are garnered up. With an eye dim with the mists of age, he surveys the lovely group, and thanks God with tears of gratitude that he has given him these cherubs to cheer him here below. Is it not matter with him what becomes of these children? What is there that touches the heart like the question of their eternal destiny? Oh! what under heaven is there that can come to the heart with such a deep and absorbing interest as the question, whether these children are to mingle their prayers and praises around the throne of God and the Lamb, or howl with devils in eternal pain? It is dear as life itself.

And yet how little is thought upon this subject! and how faint the zeal to decide satisfactorily that most momentous of all questions!—Where among you is the parent that will even listen to the voice that pleads for the eternal joy of his children?

I have seen the father who loved his children well, take them to the church, and when the minister dwelt in awful eloquence upon the pit of despair, its infernal apparatus of torture and its groans never ending, he would sit unawed, and though the burning cinders of hell were falling seething hot around him, and the unsheltered heads of his children were exposed to the fiery storm, not a nerve was moved or an emotion betrayed. Why! oh! why is it that man cannot feel upon the subject of religion as upon other subjects? Tell that parent that one of his children is in danger of being burned in a building, that is on fire, and he would rush with unshaken nerves in the midst of devouring flames to effect his rescue. But tell him that all his children are in danger of the endless fire of hell, and he is cold as Lapland, and frigid as marble.

Then again when men have decided this most important question in their own minds, how cold is their zeal in endeavors to bear the balm of life to our fellows. I will illustrate the point in hand. Suppose the inhabitants of this town are expecting that a horde of merciless savages will demolish our houses, and we suffer in flames. This is really believed by the mass of the people. You have found that it is not true. We are all safe from any such danger, and may rejoice in safety. Would you not be engaged in the business of communicating to your trembling fellow citizens the joyful tidings of their safety? Would you excuse yourself if in such a case you should say, I know we are all safe, I will sit down and take my comfort alone, and smile at

the fears of my neighbors? I know we are safe, and if they will know it they may get the information as I did. I will say nothing to them, for they will say I am a religious man! Nay. You could not find an excuse for such conduct. Look around you. Behold the whole country trembling not in fear of savages or flames to burn and torture the body, but under the more dreadful apprehensions of devils and endless flames to burn the soul. You profess to believe that these fears are groundless. You profess to believe that we are all safe in the hand of God, and that the outstretched arm of the Lord Omnipotent is around us to defend and bless us. Where then is your apology for indifference? Where your excuse for being asleep? I put the question seriously, ought we not to expect a zeal which knows no abatement, and a fervor of devotedness to the cause that yields to no discouragements? Ought we not to feel that every exertion we make is made in the cause of righteousness and suffering humanity?

I think I have sufficiently shown that zeal in such a cause is proper and reasonable. I shall close with a few remarks upon the necessity of zeal among Universalists. The necessity of zeal on our part is greatly enhanced from the fact that the opposers of God's impartial grace are every where on the alert. The wealth, the power, the influence of the world are all against us. The Seminaries of learning are contaminated with error. The foundations of science are all poisoned with doctrines which we believe to be the bane of true religion. Tracts are circulated in every part, until, like the frogs of Egypt, they come up into our bed chambers and kneading troughs. Meetings are held and churches thronged, from the morning's dawn until the sable curtains of evening have shrouded the earth in darkness. In no corner can you go where the adversary is not busy in endeavors to fasten the chains of slavery upon the people. Brethren, we must be engaged. We are a small and feeble band compared with the hosts that oppose us. I repeat we must, we must be engaged. We must make up in zeal what we lack in numbers. For our encouragement we are permitted to know that we have on our side the power of truth. We count it no idolatrous homage which we pay upon the altar of truth when we say, "it is mighty and will prevail." It has been said that money is power, that learning is power, and this dark crazy world shall one day feel that truth is power. Let the fires of persecution be kindled against her, and she will rise from the ashes of the victim, that bleeds upon her altar and soar aloft to her native skies. She has gone forth in the majesty of her power, and she will ride on gloriously, till the idols of the heathen and the temples of superstition shall crumble to the dust, and every high thing that exalteth itself against the knowledge of God shall be brought low. Brethren, think of these things, and may God grant that it may never be said of us, We are neither cold nor hot. AMEN.

Christian Preacher.

Original.

These shall go away into everlasting punishment but the righteous into life eternal. Matt. xxv, 46.

The foregoing passage is supposed by many sincere christians to contain the doctrine of endless misery. I cannot thus believe. Let us briefly notice the passage. The parable commences thus—"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," &c. Mark, this is to take place when the son of man shall come in his glory. By referring to the preceding chapter we find that the son of man was to come in his glory before that generation of people who were then living should

pass away. See Matt. xxiv, 30, 31 and 34. See also Matt. xvi, 27, 28, in which we find that the son of man should come "in his glory, with his angels," &c. to "reward every man according to his works" before some of those to whom he was speaking should taste of death. Let it be remembered, also, he then was to come in his kingdom. What kingdom? Certainly his spiritual or gospel kingdom, frequently called the kingdom of heaven. When he came, he founded this gospel kingdom. He came in the blaze and glory of the gospel. He came spiritually. He has taught us that when two or three are met together in his name, there is he in the midst of them. Mark, it no where reads in the parable that men are to go, or be drawn to Christ, or raised from earth to be judged, but that Christ is to come, &c. The holy angels named in the parable I understand to be his ministers. Ministers or overseers are sometimes called angels, as the angels of the churches. See Rev. 2d chap. All nations, when Christ founded his spiritual kingdom in the earth, might be said to be gathered before him, for to him the Father had committed all judgment. Whenever the gospel was preached to these nations, they were, figuratively speaking, separated one from another into two great parties; those who were for him, and those who were against him. Those who manifested the spirit of kindness to the promulgators of the gospel and to all Christ's true followers, and administered to their wants were rewarded by an admittance into his gospel kingdom. They were blessed with peace; they became believers; they entered into rest; they had everlasting life. "He that believeth on me hath everlasting life." See John vi, 47. He hath it already. He hath it perpetually, which is synonymous with everlasting. So long as he continues a believer he hath everlasting life, or continued "righteousness and peace and joy in the Holy Ghost." He also hath eternal life, which is the same as everlasting, for we are taught in the scriptures that it is "life eternal to know the only true God and Jesus Christ whom he hath sent;" and we are also taught in the scriptures that he is known of his sheep. Therefore by the sheep, named in the parable, is meant those who were for Christ, and gladly received the gospel, and by the goats, those who were against him or opposed to his gospel. The gospel message was to all nations. Those who did not aid in its spread, but on the contrary opposed it, and persecuted its promulgators were not generally speaking, blessed with its happy influence. They became wretched in their unbelief. They could not find peace. They were not admitted into the gospel kingdom, which is "righteousness and peace and joy in the Holy Ghost." They were cursed with spiritual blindness. The sin of unbelief is ever its own punishment; it is constant, it is everlasting, while unbelief continues. The remnant of the Jews who survived the destruction of Jerusalem were particularly an example of this. They were scattered among all nations, a hissing and a byword; an everlasting reproach and a perpetual shame. Their punishment and the punishment of all the persecutors of Christ's followers was terrible in the extreme. It was indeed everlasting fire—that fire which kindleth in the bosom of the guilty, and "setteth on fire the whole course of nature, even on fire of hell." They suffered the punishment prepared for the devil and his angels; no matter whether the phrase "devil and his angels," mean men or demons, we read of no greater punishment for either. Few I believe in this enlightened day will insist that even devils are now, or ever will be, literally tormented with fire. No, their misery (if there be any such beings,) is the same as wicked men now suffer; such as doubt, fear, hatred, anger, and every wicked passion raging within them. Wicked men like devils are bound in "chains of dark-

ness." They unwisely love or choose, darkness "rather than light because, their deeds are evil." The everlasting punishment mentioned in the parable, I repeat, the Jews particularly suffered. They were not only punished with spiritual blindness, but were also scattered abroad in the earth and became an "everlasting reproach and a perpetual shame." Yet we read "all Israel shall be saved," &c.

Thus did Christ come in his kingdom nearly eighteen hundred years ago, and then did he commence separating mankind into two classes. Those who listened to the gospel and received it gladly, who are represented as being on the right hand, he rewarded with peace in believing—his enemies, or all who opposed or rejected the gospel, with an increase of blindness and wretchedness. This spiritual kingdom still exists. All nations are still gathered before him; he still continues to separate one from another and reward every man according to his works, or according to the kindness or unkindness he manifests towards Christ's followers, most especially the sincere and heaven taught promulgators of the gospel. One is finally rewarded with peace in believing; the other is rewarded or punished with an eternal or constant hell of doubt and wretchedness in his own bosom.

Having briefly noticed the parable, I would add, as punishment inflicted by our heavenly Father is believed to be emendatory, and designed for reformation, and as some are not (apparently) reformed, in this life, I must believe it will be continued to such persons in a future state; for "God will by no means clear the guilty," and "he who doeth wrong shall receive for the wrong which he hath done." So thought the venerated Murray, so thought Winchester; but they, also, trusting in the promises, firmly believed in the final subjugation and willing submission of all men to the government of God, in that day when every knee shall bow and every tongue shall confess Jesus Christ to be Lord to the glory of God the Father; and when none shall thus confess him Lord but by the Holy Ghost.

Stamford, Conn.

Original.

UNIVERSALISM vs. REVIVALISM.—NO. 3.

We now enter upon an examination of Mr. Ingersoll's remaining questions. Too much time perhaps has already been spent in attending to what we suppose some might call the "essence of silliness," but we should not "despise the day of small things."

Mr. I. puts a weighty question, which is enough to puzzle all the schoolmen of the age. Here it is: "Suppose that Paul (that little 'feller') had told Felix it was 'a fearful thing to fall into the hands of the living God,' would not Felix have said, why I have been in the hands of God all my life—is not this what you mean, if you are a Universalist?" An individual who can take such a text as this as proof positive of the doctrine of endless misery, must be sadly prejudiced in favor of his own darling creed, and determined to support it at all hazards. The apostle here had been admonishing his brethren to be strong in the faith and fruitful in good works; he recommended "exhorting one another; and so much the more as ye see the day approaching." What "day" is this? not the day of "general judgment," but a judgment or divine chastisement then at hand, "even at the door;" and in speaking of this he used the phrase, "It is a fearful thing to fall into the hands of the living God." This mode of expression is used in various parts of scripture in relation to the temporal judgments or punishments of Jehovah, (See Exodus ix, 3, and Deut. ii, 15.) If Paul had told Felix this, then, it could not mean endless misery or "eternal hell."

Again, "Did Paul tell Felix that all the hell

there is, is in this world? Did he tell him that the little troubles and disappointments which he suffers here are hell? Did he say, you are now in hell? Why Felix would have said, oh! I love to be in hell, if you call this world hell." Astonishing! Here is the word "hell" used more times in a few short sentences than can be found in all the writings of Paul, and Peter, and James, and John, and all to no purpose! Mr. I. had some time before asserted that "Universalists contend by hell is meant simply the grave;" now he intimates that they suppose hell to signify the state of the living; how shall we understand him? Granting that the apostle did say to Felix that his "troubles and disappointments" were the effect of his disobedience and transgressions, he did not preach very sound Partialism, for this contends for the "pleasures of sin." We answer then that Paul said nothing about a hell which was to come after this world. But Mr. I. will ask again, "what made Felix tremble if it was not the hell after death that Paul told him about?" David says, Ps. lv, 5, "Fearfulness and trembling are come upon me, and horror hath overwhelmed me." Let any one read the context and he cannot fail to see that it was not "hell-prison" which made him afraid; indeed, the Psalmist says nothing about "endless death," or "endless hell."

Again, "Did Paul tell about a judgment to come? The Universalist says that all judgment is past; why did Paul not say so, and tell Felix the day of judgment was past, that the doctrine of a future judgment was a Presbyterian lie?" I answer, that Paul did reason of "judgment to come," but because the judgment of which he spake was then future, must it be considered as future now? Far from it. If Paul entertained the views which Mr. I. does, why did he not say, "the day of judgment at the end of time?" In 1 Pet. iv, 17, it is said, "For the time is come, that judgment must begin at the house of God." Now Mr. I. is at variance with the apostle, for he says that the time is not yet come for judgment. Our Saviour, John xii, 31, declares, "Now is the judgment of this world," and xvi, 8—11, "And when he (the Comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment. Of judgment, because the prince of this world is judged." Why did not our Savior say, "of judgment" because there is coming a great day of judgment in eternity, if he taught the doctrine which Mr. I. contends for?

Mr. I. did not prove, nor can he, that the judgment which Paul spoke of is yet future. As to his assertion that "Universalists say all judgment is past," I can hardly exonerate him from the charge of wilful misrepresentation; I should think that it might be "the sin of ignorance," but for his unqualified declaration, that he was "thoroughly acquainted with Universalism." Universalists no more believe that "all judgment is past," than that God has ceased to exist. They believe that He judgeth righteously, and that the "Judge of the whole earth will do right." To say then that Universalists contend that "all judgment is past," is to "speak grievous things proudly and contemptuously" against them.

Again, "Did Paul say to Felix that no drunkard can enter the kingdom of heaven? but the Universalist holds that all classes are going to glory." Here I must mention Mr. I.'s ignorance of the meaning of scripture. He understands by the "kingdom of heaven," heaven itself, or the abode of the glorified and blest, and then, as if "horror-struck," insinuates that Universalists teach that men "may die drunk and go to glory." "The kingdom of God," or "kingdom of heaven," is not the future state of happiness; it is the reign or dominion of the Christian religion. When our Savior taught his disciples to pray, "thy kingdom come," he did not mean to teach them that they should desire heaven to come "on the earth." Our Savior on a certain occasion

says, "Wo unto you Scribes and Pharisees, for ye shut up the kingdom of heaven against men." The Pharisees surely could not shut up the portals of the heavenly world, or prevent men from going there; but they might prevent some from embracing the religion of Jesus. Paul tells us that "the kingdom of God is righteousness and peace, and joy in the Holy Ghost." Now we are as willing to admit that "drunkards" and other sinners, "liars," &c. "cannot inherit the kingdom of God," as Mr. I. and more so, for we contend most strenuously that persons of this character can have "no righteousness, no peace, no joy in the Holy Ghost," so long as they are not under the influence and reign of this "kingdom." Mr. I. tells us about "the love and pleasure of sinning," but he contradicts Paul and the general tenor of the scriptures. Paul plainly tells us that "drunkards, &c. cannot inherit the kingdom;" in other words they can have no "peace," &c. "the way of the transgressor is hard."

But Mr. I. may say the difficulty still remains. Universalists believe that "drunkards, thieves, &c. are going to heaven." I answer so does Mr. I. believe this; he yet hopes to convert a great many, but he does not believe that they are going to heaven drunkards and liars; neither do Universalists. The difference then is this. Mr. I. believes it possible for all the "drunkards," &c. who are living under the light of the gospel to be saved. Universalists hold that all men will become holy and happy, that "God will have all men to be saved." Mr. I. believes that some, yea many, wicked men are yet to be converted to God, but because the Universalist believes that all are to turn unto the Lord, "all are to know the Lord from the least to the greatest," and that "sin shall be finished," Mr. I. calls this belief a "soul-damning—God-dishonoring doctrine. If it be dishonoring God to believe that all his intelligent creation shall bow before Him and love and serve Him, I would ask Mr. I. to stop and reflect on what he is doing. "God-dishonoring" that sinful man is to be saved! Then we pray you Mr. I. to cease your efforts for the conversion of the world; do not call wives from their husbands, children from their parents, and servants from their duties, any more to the "anxious seat," for the more you convert, and make truly pious, the more will you be guilty of "dishonoring God;" and beware, oh beware, of teaching any of your hearers, who "are in their sins," that they can ever be saved, or that God is their Father and disposed to do them good, for this is a "soul-damning doctrine."

Universalists, you tell us "preach a lie, and they are bound up in a delusion which God has brought upon them that they might be damned." I have always thought since my embrace of Universalism that it is the doctrine of God, but I had hardly expected to meet with this concession from so violent an opposer as Mr. I. You may sir, call it a "delusion," but as "God has brought it upon them," are Universalists not bound to be resigned to God's will and righteous dispensation? should they not be "willing even to be damned" if it be the will of the Almighty? Would they not be undutiful and act contrary to the will of God did they try to believe Partialism? and would not the purpose of Jehovah, "that they may be damned," be frustrated, were they to be un-"bound from their delusion?" We conjure Mr. I. to see to it that he himself may not be in a "strong delusion." Perhaps he may not be one of the elect after all, and that all his benevolent efforts to save lost men are "an abomination" in the sight of God. Perhaps all the hopes which he entertains, the joys he indulges, and the security he feels in the prospect of future happiness, are all a "delusion brought upon him that he may be damned."

I shall in my next consider Mr. I.'s assertion that "Paul was not a Universalist nor a Unitarian," &c.

MESSENGER & UNIVERSALIST.

SATURDAY, FEBRUARY 22, 1834.

Temperance Discourse.

A Discourse on Temperance will be delivered in the Orchard-st. Church, on Sunday (to-morrow) evening, 23d inst. commencing at 7 o'clock, (by request of the Temperance Society of this city.) Preacher, Mr. Sawyer.

Lecture in Greenwich Church,

Sixth Avenue, foot of Amity-st. Sunday (to-morrow,) evening, Feb. 23d, commencing at 7 o'clock. Subject, 1 John, iii, 8. Preacher, Mr. Roberts.

A lecture may be expected at the Callowhill-St. Universalist church every Wednesday evening, commencing at 7 o'clock.

REWARDS AND PUNISHMENTS.

Who will render to every man according to his deeds. Romans ii, 6.

We have repeatedly had occasion to remark, that Christendom is divisible into two denominations—viz. *Partialists* and *Universalists*. The dividing line is to be found in their different views of the nature and duration of punishment. *Partialists* hold that punishment, under the Divine Government, is vindicatory and endless—*Universalists* that it is emendatory and of course limited.

The object of this article will be to examine these contradictory views in the light of the text. And that the examination may preserve a definite character, it is proposed to introduce *five doctrinal points*, suggested by the declaration, that God "will render to every man according to his deeds."

I. The first point has reference to the *certainty* of rewards and punishments, as connected with the Divine administration. God "WILL render to every man according to his deeds." No conditionality is expressed, and that none is implied will be apparent if we consult the general tenor of the Bible. God has declared that he "will by no means clear the guilty"—"though hand join in hand the wicked shall not be unpunished"—"he that doeth wrong shall receive for the wrong which he hath done." These and many similar passages corroborate the testimony, that God "will render to every man according to his deeds."

But the wisdom of the world has contended that endless punishment is the just demerit of sin—and as 'all have sinned,' that same wisdom has found it necessary to deny the *certainty* of punishment, and to devise ways and means for the *escape* of a part of mankind. And so there are many who 'lay the flattering unction to their soul,' that God will *not* render to them according to their deeds.

Should any one be disposed to alledge that Christ has suffered the punishment due to all who shall eventually be saved, I would ask him to inquire, whether a crime can be punished before it is committed? And I would further ask him to inquire, whether it would not be equally reasonable to suppose, that Christ came to *enjoy* the *rewards* deserved by those who shall be saved, as that he came to *suffer* the *punishments* to which they were justly obnoxious? Justice is as much concerned in meeting out rewards for virtue, as in administering punishments for sin. And the word of God is pledged, that he "will render to every man according to his deeds," whether they be good or bad. We should feel that we were trifling with the Bible, were we to deny the positive certainty of rewards and punishments. We can unite with the Psalmist in saying, 'Also unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work.' Ps. lxi, 12.—And rejoicing, as we do, in the concord and unity of justice and mercy, we feel no disposition to set up our wisdom in opposition to the wisdom of God.

We believe that he 'will render to every man according to his deeds,' and we heartily respond Amen.

II. The second point of doctrine suggested by the text, will be found to stand in direct opposition to a popular item of the creeds of men. God "will render to every man according to his **DEEDS**." Popular opinion supposes that men will be rewarded according to their *faith*, and punished according to their *unbelief*. Hence, we frequently hear it asserted, that '*mere morality*' is not a safe ground for hope of acceptance with God—that there is more hope of the salvation of the most vicious individual, than of the merely moral man—that a man may be upright in all his dealings, charitable, humane and of spotless moral character, and yet be damned. The reason assigned for this supposition is, that a man must have *faith*. I shall not here call in question the unscriptural idea that our future condition depends on the doings of this mortal life. All I shall now insist on is, that the Bible does not speak of rewarding men according to their *faith*, nor of punishing them according to *abstract unbelief*. The language of the text is explicit. God "will render to every man according to his *deeds*." If his *deeds* are virtuous, he will be rewarded—if his *deeds* are vicious he will be punished. Neither faith nor unbelief has aught to do with the matter. **DEEDS**, and deeds alone, are spoken of in the Bible as the ground of rewards and punishments, as the case may be.

III. Much has been written and said about the imputation of the sins of Adam to all mankind, and also about the imputation of the righteousness of Christ to such as believe on him. The text contradicts the whole scheme of imputation. God "will render to every man according to **HIS deed**"—that is, according to *his own* deeds. What has the sin of Adam to do with me? Am I in any sense responsible for *his* deeds? No—he was responsible for *his own* actions, and I am responsible for *mine*. The text does not intimate that God "will render to every man according to" *Adam's sins*—nor does it intimate that he "will render to" *any* man, according to the *righteousness of Christ*. Every man is to stand on *his own* ground. For "God will render to every man according to *his own* deeds," whether they be good or bad.

IV. Popular opinion supposes that as 'all have sinned,' all are justly obnoxious to endless punishment—that this is the just demerit of sin. But means have been devised by the wisdom of the world, by which a part of mankind may escape the just penalty of a violated law. The text, however, declares, that God "will render to **EVERY MAN** according to his deeds." If *every man* deserves endless punishment, *every man* will unquestionably receive it. No one need attempt to obviate this difficulty, by urging the *faith* of those who will escape the just demerit of their sins—for the text does not countenance the idea of an *escape*, nor does it say a word about *faith*. And no one need urge that the righteousness of Christ will be imputed to those who believe, and that the reward will be for that righteousness thus imputed: I say, no one need attempt a solution of the difficulty by the cited suppositions—for God will "render to every man according to *his own* deeds." Yea, to **EVERY MAN**.

V. The last point of doctrine suggested by the text, relates to the *quantum* of rewards and punishments God "will render to every man **ACCORDING** to his deeds." Will any man pretend, that an endless reward would be *according* to his deeds? I apprehend not. Every man knows full well, that his sphere of action is circumscribed—that his ability to do good is limited—that all his powers are finite. Consequently, no man can reasonably expect an endless reward for his *good* deeds. With what propriety, then, can any one suppose that endless

punishment would be according to the *bad* deeds of mankind? If man cannot merit an endless reward for his virtues, it is obvious that he cannot deserve an endless punishment for his sins. The simple truth that God "will render to *every man* according to his **DEEDS**," is sufficient proof that rewards and punishments are both *limited*.

And as to the eternal blessedness we hope for in a future life, we expect to receive it, not as the reward of merit, but as the *free gift* of the grace of God.

A. C. T.

ANOTHER SPECIMEN OF ORTHODOX CANDOR.

We find the following in the last New-York Evangelist. Our readers will pardon us this once for the *manner* of our notice which immediately succeeds it. It is our sincere desire ever to treat opposers with all proper and deserved respect, and this we should do out of regard to the subject in dispute between us, if for nothing farther. And in pursuance of these feelings we have always endeavored to avoid that low, pitiful cant and sarcasm which many of them are constantly indulging toward our own denomination. We may be deemed severe at times in our judgment, (*we* think we have reason,) but in no case, where frankness and candor have been manifested, have we hesitated, (in design,) to meet them in the spirit of christian charity and kindness. But there may be cases in which the law of kindness for a time may fail to make any impression upon the depraved and flinty heart and conduct of men—when one may be excusable for "answering a fool according to his folly," and when a degree of severity for the time being may in some measure be justifiable. But of this we can only judge for ourselves, and others will of course judge for themselves, whether we *mis-judge* in this matter.

Few papers come into our hands more destitute of candor and honesty in their opposition to Universalism than the New-York Evangelist. It is repeatedly assailing the doctrine, and we have never, save one solitary instance, seen it attempt any thing like argument against the sentiment, and this was in an article selected from the Christian Spectator. On the contrary, its attacks have almost invariably consisted in little slanderous paragraphs and articles like the one below, most of which were copied from that reservoir of filth—that receptacle of every thing in fact which was disgraceful to the Christian profession—the mis-named 'Christian Soldier.' That reproach to christianity, however, has ceased to exist (for the want of patronage) and has gone down among the things to be 'forgotten of men,' and we should hardly know from whence the Evangelist would hereafter derive its supply, were there not strong evidence, in the spirit of the following, that it had secured to its columns a *correspondent* of that notorious work. But here is the article which will speak for itself.

[For the New-York Evangelist.]

"And there shall be like people, like priests."

Hosea iv, 9.

I have just been reading in the New York Evangelist a statement, from which it appears that Universalist ministers do not maintain family prayers from a sense of duty. Likewise the declared determination of the Rev. Robert Smith, a Universalist clergyman, 'never to pray again in public:' and I confess I was surprised to find so much unity of doctrine and practice between the priests and people of the Universalist orders. I will just notice one fact to illustrate this.

In the month of September last I entered a schooner at Buffalo, to pass through the lake to the west. While lying near the dock, a gentleman who was standing near me on the schooner, was

conversing with one on the land, when he broke out in most blasphemous language, not proper to be repeated, and very painful to be heard.—I turned to him in a very friendly manner, and began to expostulate with him, desiring if possible to lead him to refrain from language so inconsistent and criminal. He heard me a few moments, and then very gravely replied 'Dear sir I differ from you in my religious views.' I then asked him what his religious views were, and he very boldly replied, 'Sir I am a Universalist.' Here the Universalist scheme is brought forward, to shield those from the charge of crime, who take God's name in vain; and this shows us the use of the scheme. This gentleman, in his expression, must I think be a follower of a prayerless priest. Here is union. The priest declares he will no more pray in public, but yet he steps forward and proclaims to all men 'there is no hell for the wicked; fear not for all will be saved;' and up comes the professed follower and believer of said doctrine, with his mouth full of cursing and bitterness, blaspheming the name of his Maker.

Let it not be said that here is an individual, and the whole order cannot be marked by him. This is very true; and it would be an important truth, were it not for the fact that you can scarcely find a profane swearer in our land, but professes to be an Universalist. I think that the universalist order is entirely useless; unless it is necessary that crime should be multiplied—religious duties be neglected, and people be made to believe and feel that no danger is connected with doing evil.

Let us now suppose another reading of this matter, and we may premise, that one supposition is just as good as another:

I have just been listening to the proclamation from the partialist (Presbyterian) pulpit, and partialist papers, that the life of the righteous is one of misery and suffering—that the course of the christian is bestrewn with thorns and briars, wounding and lacerating him at almost every step through his gloomy journey of life—that trials and crosses innumerable are the sure and certain lot of him who would be an humble and devout follower of the Lamb, or would pursue the paths of wisdom and virtue—in fine, that religion produces gloom and despondency in time, as its legitimate fruits, instead of a 'joy unspeakable and full of glory'; but that at a period some countless ages hence its votaries will be fully remunerated for all their sufferings here, in entering upon untold joys and pleasures in the blissful courts above, if—*if they do not*, through the inherent imperfection of their nature, at the instant as it were before the close of a long life of virtue and honesty, *fall away, and sink down to the regions of the damned!* But that on the contrary, there was now *pleasure in sin!* Yes, their followers might go on and take their fill of every nameable vice—*cheat, lie, steal and kill*, and in all this, too, there was pure unalloyed happiness—they might continue for years in every species of vice, happily, ('thou in thy lifetime receivest thy good things') and if they only managed to repent the instant before they 'dropped this mortal coil,' they should go to heaven at last, and thus escape all punishment and suffering. Glorious chance! And I confess I was surprised to find so much unity of doctrine and practice between the Priests and partialist people. I will just notice one fact to illustrate.

In the month of September last I entered a schooner at Buffalo, to pass through the lake to the west. While lying near the dock, a gentleman who was standing near me on the schooner, was conversing with one on the land, when he broke out in most blasphemous language, not proper to be repeated, and very painful to be heard. I turned to him in a very friendly manner, and began to expostulate

with him, desiring if possible to lead him to refrain from language so inconsistent and criminal. He heard me a few moments, and then very gravely replied 'Dear sir I differ from you in my religious views.' I then asked him what his religious views were, and he very boldly replied, 'Sir I am a Partialist. Sin, you know, is pleasant, and yields the purest joys and happiness on earth. Away with long credits! I am determined to seize pleasure as it flies, and then you know, just as my mortal career is about to end—when all the powers of both my body and mind are exhausted in the service of sin, and I have nothing left to devote to my Maker and Preserver, or even to minister to my lustful appetites, why I will just be sorry! and thus secure the joys of heaven to boot!' Here the Partialist scheme is brought forward to shield those from the charge of crime who indulge in every vicious practice of life; and this shows us the use of the scheme. This gentleman must be a practical Partialist. The Priest steps forward and proclaims to his followers, that wisdom's ways are ways of suffering, and all her paths are misery, but to the wicked and sinful there is peace and joy unmeasured, in their wickedness, and up comes the professed follower and believer of said doctrine, with his mouth full of cursing and bitterness, his pockets lined with the fruit of his dishonesty, and his hands red with the blood of his fellows.

Let it not be said that here is an individual, and the whole order cannot be marked by him. This is very true; and it would be an important truth, were it not for the fact, that you can scarcely find in the whole ranks of vice, or throughout our numerous Prisons, one who does not profess to be a Partialist. This latter fact in regard to the Prison in this city was fully demonstrated, by actual inquiry, a few years since. Out of several hundred prisoners, *not one was found believing in Universalism!* I think that the Partialist order is entirely useless; unless it is necessary that crime should be multiplied—religious duties neglected, or hypocritically performed, and people be made to believe and feel that no danger is connected with doing evil—if they can only at the instant before the close of their earthly career, shed a few death-bed tears, and experience a few death-bed regrets, and then pass right on to glory, and thereby cheat justice out of its due for a long life of oppression and crime!

P.

LORENZO DOW.

That eccentric and truly faithful servant of the Lord, Lorenzo Dow, recently departed this life, in the District of Columbia. Death seldom smites a better man, or one who has done more, in his own peculiar way, to build up the cause of Christianity. I hope some faithful hand will write a biography of this interesting man. It could not fail to be deeply instructive—for there was instruction even in the eccentricities of Lorenzo Dow. About the middle of May last, he informed me in private conversation, that a Journal of his life from his youth up, was soon to be published in Providence. R. I. Was it published?

A. C. T.

Br. Wood, of Montgomery, is informed that there will be an opportunity to forward the vol. of the Messenger and pamphlets, about the 1st of March. We shall enclose the back Nos. for Br. Andrews in the same bundle, as also the information desired by Br. W.

P.

NOTICE.

Letters and papers intended for the undersigned, my friends will please have forwarded for the future to 'Montgomery, Alabama.' Of the 'Religious Inquirer' I have received none since No. 41. Of the 'Universalist' none since No. 20. Of the 'Trumpet' none since No. 22. And of the 'Anchor' none since No. 24. The editors will confer a favor by sending the missing numbers.

Jan. 27.

L. F. W. ANDREWS.

ANOTHER PROPOSITION

For a public examination of the doctrine of Endless Misery.

We copy from the last Philadelphia Liberalist the following Letter from Br. S. W. Fuller, pastor of the Callowhill-st. Church, addressed as will be perceived to the pastor of the Spruce-street Baptist Church. Verily if Mr. Perry accepts Br. Fuller's proposition, and Dr. Brantly's Church is also opened, Brs. Thomas and Fuller will have plenty of business. If their arguments, however, are based in truth, they can withstand a host, and if not, the sooner their fallacy is shown the better.

P.

To Rev. G. B. Perry,

Pastor of the Baptist Church, Spruce-St.

Dear Sir—Whereas I have been defeated in the objects contemplated in a letter containing proposals 'unto the furtherance of the gospel,' addressed to four eminent clergymen of this city, believers in the doctrine of endless punishment, and whereas it is our duty to persevere in well doing, and believing it the duty of all christians to 'TRY the spirits—to PROVE all things—I am induced to address the following serious considerations and important proposals to you, hoping that you will not fail to give them candid attention.

As you and I believe the Bible to contain a revelation of the will and purposes of Almighty God, relative to mankind, and especially respecting their present duty and final destiny, it cannot be a question of minor importance to us, what that will and those purposes are? I, therefore, propose the following questions, and desire your serious attention to the same.

Can you prove, by the Bible, the endless punishment of any part or portion of mankind?

If you can do it, will you deliver a lecture or lectures to that effect, in the Callowhill-st. Universalist church, on any day or evening in the week, except Sunday?

Should you consent to do this, on my part, I will invite my congregation to attend and hear you; and on your part, I shall expect you to invite your congregation to attend and hear a reply to your lecture or lectures by myself, and you will be expected to give notice to that effect from the desk.

If the above, does not meet your acceptance, will you reciprocate the offer, and allow me to prove in your church, by the Bible, the final immortality, holiness and happiness of all mankind? the spirit of the foregoing proposals to be preserved.

If you should refuse to accept either of the above proposals, will you discuss with me, through the 'World,' or any other paper you may please to select, on your part, and the 'Philadelphia Liberalist,' on my part, the following joint question:

Is the endless misery of any part or portion of mankind taught in the Bible?—or, does the Bible teach the final immortality, holiness and happiness of all mankind?

As I have no desire to engage with you, or any other man, in useless disputation, but seriously wish to extend the knowledge and influence of Bible truth, I trust, sir, I shall soon hear from you on this important subject.

With sentiments of affectionate regard, I am respectfully yours, &c. S. W. FULLER.

Pastor of the 2d Universalist church, Philad. Feb. 10, 1834.

P. S. Address. S. W. Fuller, 269 North Second-st.

SENTINEL AND STAR.

By the last number received of this paper, (Feb. 1st,) we perceive that Br. Asher A. Davis is engaged as an Assistant Editor. The Sentinel and Star commences its fifth volume to day, Feb. 22. Its terms are \$2 in advance; \$2.50 within six months, or \$3 at the expiration of the year. It is published at Philomath, Union Co. Ind. by Samuel Tizzard, Proprietor.

P.

RELIGIOUS INQUIRER.

The last number of the Inquirer closed the 12th vol. We perceive that Br. L. S. Everett, now of Charlestown, Mass. has been engaged as its sole Editor for the next (13th) volume, which is to commence on the first Saturday in March. Brs. Smith, Boyden and Saddler, (the editors of the vol. just closed) will carry with them in their retirement from the management of the Inquirer, our best wishes for their continued happiness and prosperity. They have been industrious in their labors, and we believe the Inquirer has been well sustained under their administration. May it continue thus under its new direction.

The Inquirer is to be changed from its present (folio) form, back to quarto, its original form. This we approve of. And we think we have one very good reason, if no more. It is this. *Many more volumes will be preserved for binding in that form, than of the folio* If we have any interest therefore in having our papers *preach* to the community as they are issued, why let us put them in a form that they can be gathered and preserved in a volume, and thereby *preach* for years to come. A publication that is interesting in our cause *now*, will be equally, if not more interesting, *twenty years hence*.

But while we approve of this step of Br. Sperry, the Publisher, we regret exceedingly another connected therewith. We allude to the reduction in price. We dislike this cheapening down publications. The public are very likely to be the losers in the end. Fix a price that will be reasonable and just at a moderate patronage, and then let your paper stand or fall by it. The poor printer may better be without subscribers, than to bid down for them till he does not get enough on each to pay the absolute cost of furnishing them. No one can afford to issue a well conducted sheet, of the size of the Inquirer, for less than \$2 in advance, unless he has quite an extended list. And surely if he is prospered by an extensive patronage, it would be far from justice in him to use that advantage to the injury of equally deserving candidates for public favor in other sections. If an individual is making money so fast that he knows not what to do with it, or how to manage, except by reducing the price of his paper, we would suggest a course by which we think he might be relieved from all trouble on this score. Let him lay out a certain portion of his edition for gratuitous distribution. There are few places in which worthy but poor persons would not be found, who are unable to pay for a paper; and there are equally few places where faithful friends could not be found to judiciously dispose of these extra papers. By this means he would gratify many a deserving but poor friend, would avoid direct injury to those who might have been not quite so fortunate as himself in securing an unusual number of patrons, and what is not without some consequence to himself, as we can hold patronage to periodicals in this republican country by no patent right, he will be the better prepared to meet any reduction of his list that might happen to occur. An individual who could only live comfortably with 3000 patrons at \$2, who should put his paper at \$1.50 on receiving 4000 subscribers, would be poorly prepared to get along should his list be reduced unexpectedly to 3000 again. It is much easier lowering a price than raising it. But we need not extend these observations. The light in which we view the subject is no doubt sufficiently understood. And Br. Sperry we are confident will take no offence at the freedom we have used, for our remarks are made in equal friendship with their frankness.

The Inquirer, we say again, will commence its 13th vol. on the first Saturday in March, and in quarto form. It will be afforded to subscribers at \$1.50

in advance, or within three months; \$1.75 between three and six months, or \$2 if not paid within the year. P.

MONTGOMERY, ALA.

By a letter from Br. Wood, of the above place, under date of 1st inst. we learn that our cause in that section is in a prosperous condition. He informs us that they will soon have a church erected in Montgomery, and that they have engaged Br. Andrews to minister unto them the coming year. Br. A. has preached several times there to large and at tentative audiences. We cannot be otherwise than gratified at the prospects of our friends in Montgomery and vicinity. They have heretofore been, we believe, entirely destitute of the public ministration of the word, except in the labors of Br. Willis Atkins, a resident of that neighborhood, and who commenced preaching the doctrine two or three years since. Br. Atkins is now at Mount-Olympus.

The present engagement with Br. Andrews will add new interest to the cause, and we trust it will be especially gratifying to both preacher and people. P.

OHIO.

A letter from Br. F. H. Johnson, dated Belpre Ohio, Jan. 21, 1834, to Br. Skinner of the Magazine and Advocate, gives cheering news from Ohio. The following is Br. J.'s closing paragraph:

'From the 1st of Jan. 1833, to the 1st of Jan. 1834, in the county of Washington, Ohio, we have formed *five Universalist societies*, composed of men of moral worth, by no means inferior to other denominations: one in Ferrin, one in Watertown, one in Roxbury, one in Westley, and one in Decatur. Within the same period we have organized an Association, of which you have been informed, by our minutes. Materials are nearly ready to build a Universalist meeting house in Watertown. A subscription is also afloat to build one in Belpre. My circuit extends over a distance of more than a hundred miles, and the pressing calls from every point of the compass, 'For God's sake, come over and and help us,' are more than it is possible for me to attend to.'

Through the Magazine and Advocate we also learn that a public meeting was recently held in Painesville, Geauga county, Ohio, by 'a numerous and respectable body of citizens from various parts of the county,' at which it was resolved to submit no longer to ecclesiastical domination and interference with religious rights and privileges. 'A committee was chosen for the purpose of raising funds to support a liberal preacher in the county.' Success to their every effort in sundering the chains of sectarian intolerance. P.

SINGULAR EXCOMMUNICATION.

The Christian Pilot of the 6th inst. contains an account of the excommunication of a Mr. D. C. Colesworthy, from the Third Congregational Church in Portland, Me. for the high offence of *printing the Christian Pilot, a Universalist paper*! The charge preferred against Mr. C. and the sentence of excommunication, with the remarks annexed, we copy from the Pilot as follows:

Charge.

'At a stated meeting of the third church in Portland, the following charge was presented against brother Daniel C. Colesworthy:

'December 30, 1833.

'That in relation to this church, he has been guilty of a breach of his express covenant engagements, that he would use his influence in every relation of life, to promote the cause and interest of the ever blessed Redeemer, by his having printed for the last ten weeks or more, and by his still printing a weekly newspaper called the Christian Pilot, in which some of the

articles of faith adopted by this church are habitually misrepresented and denied, and errors in doctrine regarded by this church as of anti-scriptural and fatal tendency, are professedly defended. Copy of Record,

'Wm. Browne, Scribe.'

It may be proper to state, in reference to the above charge, that Mr. Colesworthy was applied to, and a written contract made with him, to print the Pilot at a fair compensation, for a specified time. He has no interest in the paper, and no concern in conducting it. He does the work as a mechanic only, and is paid for his labor.

It is true, that in the Pilot some of the articles of faith of the third congregational church are 'denied.' This is a privilege allowed, as we supposed, to all denominations—to deny the truth of articles which they judge to be unsupported by scripture and erroneous; and it is also the privilege of those who adopt articles to endeavor to defend them by evidence and argument. And such proceeding—so far from being dangerous or injurious to the truth, tends to bring it more clearly to light, and to establish its authority. Does the minister, or do the members of the third church in Portland apprehend that some of their articles are in danger of being rejected, or nullified, because the Pilot denies them?

But it is alleged that some of the articles of faith of said church are 'habitually misrepresented.' If so, let such misrepresentations be publicly pointed out and exposed. But that any of those articles have been misrepresented in the Pilot, in a single instance, is positively denied.

But here follows a copy of the vote and sentence of excommunication in the above case.

'At a stated monthly meeting of the Third Congregational Church of Christ, in Portland, held on the 27th of January, A. D. 1834, the case of Daniel C. Colesworthy being under consideration,

'Voted, That Daniel C. Colesworthy, a member of this church, having been charged by this church with a breach of his express covenant engagements, as set forth in a complaint put on record by the Scribe, and having admitted the truth of the charge, has been repeatedly labored with by individuals; and by a special committee; and having had opportunity to be heard in his own defence, has expressed his determination to persevere in the course of conduct complained of, and has manifested no disposition to give the church any satisfaction in relation to the charge, therefore,

'Resolved, That we deem it our solemn duty to excommunicate him from the Third Congregational Church in Portland, and that he be accordingly excommunicated.

'Voted, That the Scribe furnish him with a copy of the foregoing vote.

Copy of the Record,

'Attest: Wm. Browne, Scribe.

We shall forbear to make many remarks upon this most extraordinary proceeding at present. It is, we believe, the most flagrant instance of ecclesiastical intolerance, proscription, and mad sectarian zeal, that has been exhibited since the days of Salem Witchcraft, and Quaker banishment, in times long past, but not forgotten. We are happy to state, to the credit of the Christian community in Portland, that, as far as we have yet learned, this outrageous and disgraceful act, meets the general and decided reprobation of christians of all denominations, and of all churches, with the exception of that of the third parish; and to our certain knowledge, a number of the most respectable members of that church also, detest the proceedings.

Religious Notices.

Br. S. J. Hillyer will preach in Long-Ridge, the 23d inst. (to-morrow;) in Danbury Sunday March 2d, and in Saugatuck, Sunday 9th March.

[FOR THE MESSENGER.]

PRAYER.

Great God! whom high exalted angels ask
To deign regard on sentiments so full of love,
And joint sincerity of pathos. Thy bright—
Thy dazzling majesty is felt by the sweet choir
Of Paradise unseen, to that degree, that,
With veiled faces, they surround the throne
Of thine Omnipotence, and in submissive posture,
Mid smiles of heavenly sweetness, chant forever—
more
"Hosannah to the Lord."

What examples for thy lower creatures, who
By their beings speck thy world. O Father!
To what exaltation are we raised by thee!
And of whose countless blessings we deserve
Not one.

For our neglect—our great ingratitude
To thee, our God, we plead most guilty,
Whene'er we contemplate of acts so like a God,
As those, which, by the active impulse of thy nature,
—Love—thou exercisest for our good—as
When midnight's sable gloom envelopes this
Lower world, our ruminating powers,
Tho' stamp'd with base neglect, ascend to God,
To ask forgiveness for our disregard of duty;
And when returned to meditation's fount,
We feel the gladsome truth—"We are forgiven."

Dear Parent! ever may our thoughts ascend
Where mercy lives, and since to thee "belongs
Life, and breath, and all things," may orisons
Of deep, sincere contrition, for past defaults
Determine us in future rectitude of life.
May we e'er see thy kindness, in severest
Pangs, assured, that when the robes of earth
Shall be exchanged for vestments fitted
For thy pure presence, all will engage, with hearts
Attuned with heavenly harmony, to spend
The duration of eternity in praise. N. C. B.

SATURDAY EVENING.

As when o'erlabored and inclined to breathe,
A panting traveller, some rising ground,
Some small ascent, has gained, he turns him back
And measures with his eyes the various vales,
The fields, woods, meads and rivers he has passed.

I have read somewhere of an allegory in which
was represented an imaginary elevation which
commanded a prospect of time and eternity;
from which the eye could not only survey the
busy scene of human existence, but extend a
wandering glance beyond the gates of death.—
Will it be too fanciful to apply the thought to
the closing year. Arrived at a brief stopping
place in our journey, let us snatch one moment
to compose our hurried spirits, to ask ourselves
some serious questions, and to review with im-
partial scrutiny, the way that we have come.—
One moment, "for the day in hand, like a bird
struggling to get loose, is going," the hours fly
past with fearful rapidity; who can estimate
the worth of time, or count its swiftness, or ap-
preciate its responsibilities—one moment, for as
the hours pass new claims arise, fresh duties
press, and other scenes of action open on the
view. How much of life is composed of trivial
occurrences, and yet how seriously do those in-
significant circumstances when combined, af-
fect our happiness and determine our character.
There are perhaps, but few, who during the
elapsed year have had opportunities of displaying
splendid qualities or have been called to act in
those great emergencies which elicit the nobler
powers of character. But the manner in which
we have availed ourselves of lesser occasions,
the spirit in which we have endured slight evils
or resisted small temptations to wrong action,
is a surer criterion of character than a few dis-
plays of generosity, self-denial or courage,
however brilliant. Thrice happy he, though
humble and unknown, whose round of ob-
scure duties are faithfully performed, and con-
secrated by pure intentions; what though he
lived unnoticed, though over his grave no scul-
ptured marble rises, though fame has never
heard his name, and silently passing through

the world he has departed unmixed from its
crowd—yet who will not envy his tranquility of
heart, and the honor which awaits him where
human actions are weighed in a just balance—
where the bubbles of fame appear what they are,
unsubstantial froth, and where gold looks dim.
Amid the various incidents whether pleasing or
otherwise, in which we have been placed, it is
well now, that the excitement of feeling has
subsided to inquire whether, might we pass
through them again, our conduct would be the
same; whether in difficulty we would not be
more serene, and more patient in the reception
of injurious treatment. In the enjoyment of the
innumerable beauties of Providence, have we
heightened their zest by indulging emotions of
gratitude, or, even more heedless than the ani-
mal who acknowledges with mute eloquence,
the hand that feeds him, when heaven has
remembered to be gracious, have we forgotten
to be thankful? In the possession of so much
good, could we unwisely deny our hearts the
most precious of all joys, those of cheerful and
adoring gratitude.

To those who have been borne through the
events of the preceding year as on the bosom of
an untroubled stream, whom this day finds with
uninterrupted health and spirits unbroken, whose
happiness it is to look around upon the treasures
of their affection, and count the number full,
whose peace no cruel disease has invaded, nor
fierce passions marred—how can they receive
such gifts unmoved, and hope to be forgiven! For
exemption like this is not the lot of all. To many
a sufferer the events of the past month have
been written in the characters of woe; what
cords of tenderness have been forced assunder;
what desolate hearts have asked in their loneli-
ness, where is he?—alas, "not by the side
whose every want he loved to tend." How many
apostrophize the grave in the touching words of
the ancient poet—

"Kind mother earth I kneel to thee—I leave her
here alone,
"O gently hold her in thy lap, my all lamented
one."

How many a parent weeps over flowers plucked
in prime of spring; how many an orphan head
has been left unsheltered with no stay, save in-
nocency and heaven. Some whom the year
found buoyant with health and hope, it leaves
with blasted frame and prospects darkened by
the shadow of coming death. But still more
unblest, if sorrow has not loosed from earth in
some degree our grasp of fond desire, and in-
duced reflection and submission. Yet thus it is
—we read mortality on every brow but our
own, our friends and companions fall at our side,
we bear, the "loved and beautiful to earth,"
then turn with bleeding hearts to the world, to
forget—to be again wounded, until sinking our-
selves, we are what we deplore. * * *

Mobile Register.

THE LESSON OF FRUGALITY.

A short time ago a venerable old Dutch gen-
tleman, who had gained great riches without
reproach, resolved to retire for the remainder of
his days to his country seat in Holland. In
order to take leave of his friends and acquaint-
ances in a handsome manner, he invited the
young and the old of both sexes (persons of the
first fashion in the place) to an entertainment at
his own house. They assembled with great ex-
pectation, but, to their no small surprise saw a
long oak table, on which were placed platters of
buttermilk, pickled herrings, and cheese. The
rest of the cheer was made up with butter and
rye bread; and cans of table beer at hand for
those who chose to drink. The company secretly
cursed the old gentleman's humor, but on ac-
count of his great age, and still greater merit,
they restrained their resentment and appeared
contented with the homely fare.

The old gentleman seeing the joke take, was
unwilling to carry it too far; and, at a signal
given to the servants, cleared the table and pro-
duced a second course. The rye bread was
changed to household brown, the table beer was
strong ale, and the mean food into good salted
beef and boiled fish. The guests grew better
pleased, and the master of the feast more press-
ing in his invitations. After he had given them
time to taste the second course a third was served
up in due form, followed by half a dozen of ser-
vants in gaudy liveries, whilst a profusion of
soups, tame and wild fowl—in a word all that
the art of a modern cook could produce, courted
the taste and renewed the appetite of the whole
company.

To this was added generous Burgundy, spark-
ling Champagne, &c. and that nothing might
be wanting that could please the senses, as soon
as a desert was brought in, a concert of a variety
of instruments was heard in the next room.
Healths went round, mirth increased and the
old gentleman seeing nothing but the departure
of himself and the gravest of the company want-
ing to give a loose to joy and pleasure, rose up
and thus addressed the company—

"Ladies and Gentlemen, I thank you for the
favor you have done me by honoring me with
your company. It is time for one of my age to
withdraw, but I hope those who are disposed
for dancing will accept of a ball which I have
ordered to be prepared for you. Before the fid-
dlers strike up give me leave to make a short re-
flection upon this entertainment which otherwise
appears whimsical and even foolish. By living
after the penurious manner exhibited by the
first course, our ancestors raised their infant State,
and acquired liberty, wealth and power. These
were preserved by our fathers, who lived in that
plain way exemplified in the second course.
But if an old man may be permitted, before he
leaves you, to speak his thoughts freely, I am
really afraid that the profusion which you have
witnessed in the last course will, if we continue
it, deprive us of those advantages which our fa-
thers by their industry and good management,
have transmitted to us. Young people I advise
you to be merry this evening, but to think seri-
ously to-morrow on the lesson I have given to-
day."

Beauties of Arminio-Calvinism.

Just published and for sale at this office, a neat 18
mo. pamphlet of 36 closely printed pages, entitled,
"The Beauties of Arminio-Calvinism; or, the story of
Deacon Caleb Comfort, to which is added the vision of
Deacon Peter Pious." This pamphlet comprises
the five articles which have recently appeared in
the columns of the Messenger, under the head *Five
chapters on Partialism*, and are designed to exhibit
the change which has come over the Presbyterian
denomination within a few years. Price \$4 per 100,
or 6 cents single.

Familiar Conversations.

Just received and for sale at this office, "Twelve
Familiar Conversations between Inquirer and Uni-
versalist," &c. &c. By Russell Streeter. Price 50
cents.

Latest News from three Worlds.

Heaven, Earth, and Hell, as reported at a Four
days meeting in Shirley, Mass. in letters to eight
Calvinistic Clergymen. By Russell Streeter.—
Price 25 cents. Just received at this office.

A Girl Wanted.

A steady respectable Girl, accustomed to House
Work, and who is disposed to make herself useful and
agreeable, will hear of a permanent situation, at good
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Feb. 13.

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